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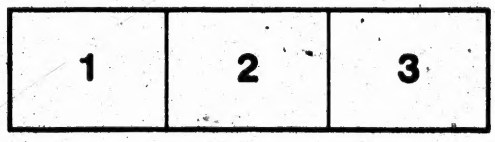

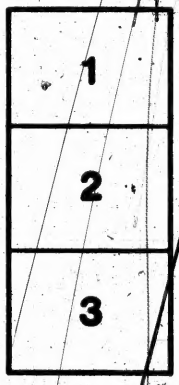

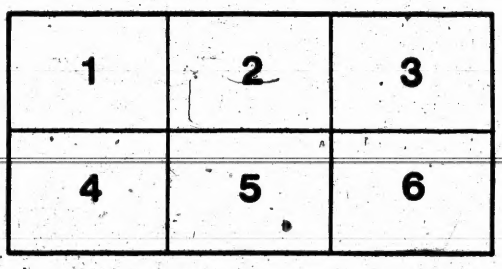

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CATECHETICAL INSTRUCTIONS

ON SOME OF THE

PRINCIPAL PARTS

OF

The Public Worship of God,

ACCORDING TO THE

FORMS

OF THE

Church of England.

PREPARED FOR THE CHURCH OF ENGLAND SUNDAY SCHOOL SOCIETY OF THE DIOCESE OF QUEBEC.

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CATECHETICAL INSTRUCTIONS.

On Public and Private Worship.

Q. What is Public Worship?
A. Worshipping God at Church.
Q. What is Private Worship?
A. Worshipping God at home.
Q. Where should Public Worship be offered?
A. In a place consecrated for that purpose.
Q. What is meant by being consecrated?
A. Solemnly set apart for a sacred use.

On the advantages of set Forms of Prayer.

Q. Why does the Church of England think it requisite to have a Liturgy or Common Form of Prayer?

A. In order that the People may unite in worshipping God with one heart and one voice.

Q. What other advantages are there in a Liturgy?

A. It prevents the Minister from saying anything improper in Public Worship; it prevents the people from watching for something new instead of minding their prayers to God, and by enabling the people to know what is to be prayed for, it prepares them to join in prayer for it.

Q. Is there any other advantage still?

A. Yes; a Liturgy helps to preserve sound doctrine in the Church.

Q. What are the directions generally given about postures in the Public Worship of the Church of England?

A. To kneel in prayer and confession, to stand in praise and profession of faith, and to sit in receiving instruction.

Q. What is the use or meaning of these Rules?

A. These postures are plainly suitable to the different acts in which the worshippers are engaged, and they are agreeable to examples and precepts in the Old and New Testament.

Q. Ought not the Rules for kneeling to be as much observed as others?

A. Yes; at least as much, because kneeling is the only posture which particularly marks devotion to God and humbleness of mind.

Q. How is the service of the Church of England ordered to be performed?

A. Partly by the Minister; partly by the people, and partly by the Minister and people together.

Q. What is meant by a Minister?

A. A Clergyman, a person rightly ordained or consecrated to the service of God.

Q. How many Orders does the Christian Priesthood or Ministry consist of?

A. Three.

Q. What are they called?

A. The Orders of Bishop, Priest, and Deacon.

[It may not be improper here to observe that the

Archbishops are not a separate Order from the Bishops; nor Deans, Archdeacons, &c. a separate Order from Priests.]

Q. How long have these Orders existed?

A. From the days of the Apostles.

Q. Who have authority to ordain Priests and Deacons?

A. Bishops only.

Q. Were there any more than these three Orders of the Clergy in the first ages of the Church?

A. These three, and these only were every where established.

Q. Did Christ set St. Peter above the rest of the Apostles, and ordain any succession of Popes after him to be over all the Bishops through the whole world?

A. No. Christ plainly declares the twelve Apostles to be equal, and the Apostles, St. Peter himself as well as others, plainly hold the same language in their writings.

Q. When did the pretensions of the Popes of Rome to rule the whole Christian Church first begin?

A. About 600 years after Christ.

Q. Did the power of the Popes then rise at once to its full height?

A. No. It rose by degrees.

Q. Are we to think that God never blesses the Ministry of those who are not ordained by Bishops?

A. No. We know that they are often faithful and profitable; but we must carefully keep the old

order of the Church ourselves, and hope for a time when all others may be brought to do the same.

The Order in which the Liturgy is to be Read.

¶ *Instructions for the Teacher.*

The Children are to open their Prayer Books at the place where the Instruction from the Liturgy commences for that day, and wherever a Rubric occurs, they are to read it aloud. The Teacher must carefully habituate the Children to find the proper Collect, Epistle and Gospel, and the Lessons for the day from the Table of proper Lessons, and the Calendar with Tables.

Q. What is the Rubric?

A. Those parts printed in Italics which give directions about the manner of performing the service.

Q. How does the Common Prayer begin?

A. With texts of Scripture.

Q. What are they called?

A. Sentences.

Q. What is said after the sentences?

A. The exhortation to confess our sins, when we assemble for prayer and praise?

Q. What follows the exhortation?

A. A general confession.

Q. Why is it called a general confession?

A. Because the whole Congregation join in confessing their sins to God?

Q. What follows next?

A. The Absolution.

Q. Who pronounces the Absolution?

A. The Priest alone.

Q. What does Absolution or Remission of sins signify?

A. Pardon of sins.

Q. Does the Minister pronounce pardon in his own name?

A. No. In God's name, who for Christ's sake pardons those who truly repent and believe.

Q. Has the Priest power to forgive sins?

A. No. Not of himself,—he can only declare pardon from God.

Q. What immediately follows the absolution?

A. The Rubric, directing that the people shall answer here, and at the end of all other prayers, *Amen*.

Q. Why are they to say *Amen*?

A. To signify their hearty assent to what the Minister has been saying, and their joining in it with the spirit and the understanding.

Q. What prayer comes after the Absolution?

A. The Lord's Prayer.

Q. What is the intention of the sentences which follow?

A. To prepare us for praying and thanking God.

Q. How do we begin our praise?

A. By the Doxology.

Q. What do you mean by the Doxology?

A. Giving glory to God, the Father, Son, and Holy Ghost.

Q. What Psalm then follows?

A. The 95th.

Q. Why is that Psalm chosen?

A. Because it begins with an invitation to praise and thanksgiving.

Q. When is this Psalm to be omitted here?

A. On Easter-day, and on the 19th day of every month.

Q. What follows next?

A. The Psalms of the day.

Q. How are they appointed to be used?

A. A certain portion every morning and evening for every day of the month.

Q. What is said at the end of every Psalm?

A. The Doxology.

Q. What is to be read after the Psalms?

A. The first Lesson.

Q. Where is it taken from?

A. The Old Testament.

Q. What Hymn is used after the first lesson?

A. Te Deum.

Q. What do you mean by the words Te Deum?

A. They are the first words of this Hymn in Latin.

Q. Why was this Hymn at first used in Latin?

A. Because Latin was then the language in common use among the people for whom it was made.

Q. Where is the second Lesson taken from?

A. The New Testament.

Q. What Hymn follows the second Lesson, and whence is it taken?

A. "O be joyful in the Lord," taken from the Book of Psalms.

Q. What other Hymn is sometimes used instead of this, and from whence is it taken?

A. "Blessed be the Lord God," taken from St. Luke's Gospel.

Q. What comes next?

A. The Apostles' Creed or Belief.

Q. What do you mean by a Creed?

A. A solemn profession of faith.

Q. Why is this called the Apostles' Creed?

A. Because it contains the sum of those doctrines taught by the Apostles, and because it was composed in, or very near, the time in which they lived.

Q. What are the Collects which succeed?

A. The first Collect is that for the day, the 2d for Peace, and the 3d for Grace.

Q. What is a Collect?

A. A prayer in a brief form.

Q. Is there any good authority for the use of such brief forms?

A. The authority and example of our Saviour, and the practice of the Primitive Christians.

Q. What do you mean by the Collect for the day?

A. The Collect appointed for that particular day, with which one or two other Collects are upon some occasions joined.

Q. What does the Rubric direct respecting the following prayers?

A. That they are to be read except when the Litany is used, and then only the two last.

Q. What does the word Litany mean?

A. A general supplication.

Q. How is it to be said?

A. By the Minister and people alternately.

Q. When is the Litany to be used?

A. On Sunday morning, and on Wednesday and Friday morning when there is service on those days.

Q. Why do we pray in the Litany for so many different classes of people?

A. Because the Scripture commands us to pray for all men.

Q. Why do we pray in a particular manner for the King, and others in station and authority, in Church and State?

A. Because the Scripture commands that supplication should be made for Kings, and for all that are in authority, and because the welfare of so many other people depends upon their wisdom and good example.

Q. Why do we pray for the sick and other sufferers?

A. Because the Scripture teaches us that if one member suffer all the members should suffer with it,—and we are commanded to pray for the afflicted.

Q. Why do we pray for our enemies?

A. Because Christ commands us to do so, and prayed himself upon the Cross for those who crucified him?

Q. Why does the Minister say "Let us pray," before two of the prayers near the end of the Litany, and in other parts of the Service?

A. To excite us to greater faith and fervour in our prayers.

Q. What comes in before the close of the Litany?

A. The General Thanksgiving.

Q. What reason is there for this giving of thanks?

A. The Commands of Scripture that thanksgivings should be made for all men.

Q. What follows next?

A. The Prayer of St. Chrysostom.

Q. Who was St. Chrysostom?

A. A holy Bishop who lived about 1500 years ago.

Q. Was he a Roman Catholic?

A. No. There were no such people then as those now called *Roman* Catholics.

Q. How does the Litany end?

A. With a blessing from the Minister taken out of the writings of St. Paul.

Q. How does that part of Communion Service begin which is always added to the Morning Service on Sundays?

A. With the Lord's Prayer, and a Collect in which we pray God to cleanse the thoughts of our hearts by his Holy Spirit.

Q. The Collect ended—what follows?

A. The Minister rehearses distinctly all the Ten Commandments.

Q. What responses do the people make after each Commandment?

A. They ask God's mercy for their sin in having broken them, and His grace that they may keep them.

Q. Does Christ release us from the moral Law?

A. No. He makes it more solemnly binding upon us.

Q. How are the commandments of the Moral Law to be regarded among Christians?

A. In an extended and spiritual sense.

Q. Can you give one example of what you mean?

A. Yes; the Law says, "Thou shalt do no murder;" the Gospel says, "He that hateth his brother is a murderer."

Q. What follows the Ten Commandments?

A. Two Collects for the King, either of which may be said at the option of the Minister.

Q. What is to be said next?

A. The Collect for the day.

Q. What immediately follows?

A. The Epistle and Gospel appointed for the day.

Q. What is the Creed called which follows the Epistle and Gospel?

A. The Nicene Creed.

Q. Why is it called the Nicene Creed?

A. Because it was drawn up by the Council of Nice in the year 325.

Q. What is the difference between this and the Apostles' Creed?

A. It is fuller upon some points; particularly the Divinity or Godhead of Jesus Christ.

Q. What Creed, of a much later date, is also taken as a standard of Faith in the Roman Catholic Church?

A. The Creed of Pope Pius IV.

Q. How old is it?

A. It was drawn up at the Council of Trent, upwards of 1200 years after the Nicene Creed.

Q. Does this Creed differ from the Apostles' and Nicene Creeds?

A. Yes; it contains a great many more Articles, all of which are inconsistent with Scripture.

EVENING SERVICE.

Q. Is the Evening Service the same as the morning service?

A. The first part of it is the same.

Q. What follows the first lesson?

A. The Hymn of the Virgin Mary, beginning with "My soul doth magnify the Lord."

Q. Who was the Virgin Mary?

A. The Mother of Our Lord Jesus Christ.

Q. Are we to worship her on that account?

A. No: we are to worship only God, the Father, Son, and Holy Ghost.

Q. Can any inferior kind of religious worship be lawfully paid to any other being?

A. No: the Scripture permits no such distinction.

Q. Can we lawfully pray to the Virgin or to Saints and Angels that they would intercede with God for us?

A. No: for Christ is the only Mediator between God and Man.

Q. What other Hymn of praise may be used at the option of the Minister instead of this?

A. The 98th Psalm.

Q. What follows the Second Lesson?

A. The song of Simeon, taken from the 2d Chap. of St. Luke, or else the 67th Psalm.

Q. What follows the Collect of the day?

A. Two other Collects; one for inward peace, and the other for God's protection.

Q. What prayers are used next?

A. The same prayers which are appointed for the Morning Service when the Litany is not used.

Q. For whom do we pray in these prayers.

A. First for the King, then for the Royal Family, then for the Clergy and people.

Q. What is the last of these prayers?

A. The prayer for all sorts and conditions of men.

Q. Where is it found in the Prayer-book?

A. Before the General Thanksgiving.

Q. How does the Evening Service conclude?

A. With the General Thanksgiving, the Prayer of St. Chrysostom, and the Grace of Our Lord.

Q. In what parts of the Worship of the Church of England are Metrical Psalms or Hymns introduced?

A. Before the Sermon in the Morning and Evening Service;—after the Litany;—and occasionally in some other places.

PRAYERS to be used upon entering and leaving Church, and to be taught to the Sunday School Children.

On Entering Church.

Almighty God, grant that I and all here may worship Thee in spirit and in truth, that we may grow in grace and knowledge of Thee, Father, Son, and Holy Ghost, and that we may be doers as well as hearers of Thy Word, through Jesus Christ our Lord. Amen.

On Leaving Church.

Almighty God, pardon the wanderings of our thoughts, and deal with us not according to our prayers and deserts, but according to our needs and Thy rich mercies in Christ Jesus our Saviour. Amen.

THE END.